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WEEKLY REVIEW.

—There has been an effort made to get the sentence on Pestonjee Dinshaw and Saccaram Raghoba, reversed. A good deal of interest in the matter has been shown by Parsees, and it has even been said that they were prepared to celebrate the release of Dinshaw by illuminations. We cannot suppose that the enlightened among them participated in this feeling, indicative as it is of a greater regard for Parsee credit than for truth. It is not pretended that the two conspirators were not seeking to accomplish the death of Mr. and Mrs. De Ga; but it has been urged that they hoped to get the thing accomplished by sorcery, and English law does not recognize sorcery as a means of taking away life. There is no doubt as to the end proposed and sought by Pestonjee and Saccaram; there was the manifest intention to get rid of the De Gas; no matter, Pestonjee must be got off, if possible, for the reason that he is a Parsee and his punishment would be a reproach to the Parsee body. We have noticed the existence of a feeling like this among a portion of the European community; an unwillingness to bring in a European guilty when there could be no reasonable question as to his guilt. *Esprit de corps* is never honourable when it overrides the claims of truth and justice; the respectability that is thus propped up is a very poor thing. It is matter of congratulation that the case, on reconsideration before a full Court, has been decided as at first, and the parties adjudged to suffer their seven years' imprisonment. The Judges found reason to believe that the removal of the parties was what was aimed at, and that the word 'sorcery' was used as a convenient term.

—The Rev. Geo. Shirt, of the Church Missionary Society, Hydrabad, Sind, has lately been obliged by failure of health to proceed to England. He has been about seven years in India. We hope that this very earnest and able missionary may recover his health and be enabled to return to this country. Sind has proved a very trying climate to missionaries; scarcely any have been enabled to continue there many years in succession.

—The Rev. T. Carss, of the same Society, is leaving Bombay for England after about ten years of Indian service, chiefly as Principal of the Robert Money Institution. An address presented by the teachers of that Institution shows how greatly he has won the respect and confidence of those with whom he has been in daily contact. It is hoped that he will be able to come back to India. His place is taken, meanwhile, by the Rev. Henry Squires.

—Some time ago the *Indian Church Gazette* sought to blunt the edge of the criticisms on the Bishop of Bombay's policy respecting the establishment of Missions in fields already occupied, by saying that the charge lay against 'the sects' as fairly as against the Church Society, and referred to the case of Cawnpore, recently 'invaded by the American Methodists.' The *Lucknow Witness* replied to this in an article on which we cannot now lay our hand, and stated that the Methodists had gone there with the hearty concurrence of the other missionaries already there. Besides, where missionaries recognize each other, and studiously avoid any action that would bear unfavourably on the missions of other bodies, it is very different from the case of those who believe and teach that they only are authorized to preach the Gospel and plant churches, and who attract the disaffected converts of other Missions by the larger salaries they pay. This latter action is described by the *Record* as tending to destroy the work of Missions. That it tends to demoralization of the Native churches, there can be no question. Our reason for referring to this matter here is that the *Indian Statesman* brings forward the remarks of the *Indian Church Gazette*, in apparent unconsciousness of the fact that they have been answered.

—The Rev. Dr. Murray Mitchell left us the other day for his native land. He has been for some years in connection with the Calcutta Mission of the Free Church. Many of his old friends in this Presidency were glad of the opportunity of seeing him again. He addressed an audience of about 600 Natives last Sunday evening, on Bengal and Calcutta with reference to the state of religion there. The Tract and Book Society hopes soon to print a new edition of his very useful work, Letters to Indian Youth, in which are examined the proofs advanced in favour of Hinduism, Mahomedism, Parseeism and Christianity.

—We are happy to announce the return of the Rev. D. Macpherson, Chaplain of the Church of Scotland, to Bombay. The Rev. J. Paton is leaving our shores. The congregation of St. Andrew's have presented him with a testimonial of their regard and attachment.

—The Rev. J. Parsons has established a Private Seminary at Mussoorie. His object is to impart 'a good, sound and liberal education based on Scriptural principles, and attainable on terms the most reasonable.' They who are acquainted with Mr. and Mrs. Parsons, hail with much satisfaction the establishment of this school, which is for boys and girls, boarders and day-scholars.

—An Appeal is made to Christians in India, by the Rev. J. Aberigh-Mackay, Chaplain of Simla, on behalf of the Palestine Exploration Fund.

—A gentleman of Chelsea lately died, leaving a sum of money to be divided among a dozen needy clergymen, but stipulating that they should not be Puseyites. The *Rock*, a Church of England paper, says: "If postponed for a few years, the labour of finding a dozen staunch Protestant clergymen might severely tax the powers and patience of his executors." The Rev. Capel Molyneux, who lately left the Establishment, is preaching in St. James's Hall, where he reads the Church prayers with the Litany. He says the Anglican Church 'has substituted a sacrifice for the Lord's Supper, a priesthood for the Redeemer, and an altar for a table.' The Rev. Mr. Verity, Vicar of Habergham, in Lancashire, seems to be of opinion that the worst thing in the Establishment is better than the best thing out of it. He himself gives the following account of two sermons lately preached by himself:—

"In the morning on 'Nonconformity: its degenerate character, immoral teaching, and profane practices.' In the afternoon—'What are we to do with the Dissenters?' (Prov. vi. 16—19; 1 Cor. v. 13.) I endeavoured to show that, like the North American Indians, the Dissenters were unwilling to learn the decency, humanity, honesty, and civilization which a Church of England country presented daily before their eyes. 'In the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.' (Isaiah xxvi. 10.) Refusing, therefore, to learn, and resisting all influences of true religion to be absorbed, there was only one course for Christian rulers to pursue. They must be cast out. Like the 'pilgrim fathers' (the impracticable men of the seventeenth century), they must quit, and leave the shores where discord, division, and immorality have been sown by them. Springing into birth at a period of revolutionary excitement, and the child of anarchy, the evil influences of their parentage and the dismal follies and crimes of the Commonwealth cling to their offspring with tenfold bitterness; and if permitted any longer the freedom and liberty they have abused, or the toleration we were once weak enough to grant, there can be no limits assigned to the audacity of their assumptions or the mischief of their spirit."

He proposes that the Nonconformists be deported to Ireland, the Government giving them there the equivalent in land of their chapels and estates in England.

In contrast with what we have above quoted from the *Rock*, and as showing how different minds view the same facts, we subjoin some remarks made by Bishop McIlvaine of Ohio, at the late Conference of Evangelical clergy at Islington:—

"It is forty-three years since I first attended this Islington meeting. In 1830 I first had that privilege. The meeting was in the study and under the direction of that most beloved man of God, the venerable father of him who now presides over us, the late most revered Daniel Wilson, soon after consecrated Bishop of Calcutta. It was, compared with this, a small meeting; great indeed if measured by the elevated character, and standing, and usefulness and holiness of those composing it. But in that study or library there was much space unoccupied. I have attended this meeting on several occasions since—in '36, in '62, and now today; I have seen its growth in earnest, faithful, decided Evangelical ministers, till now I see it in this great assembly, which overfills and crowds this spacious hall. It is to my mind an impressive and most encouraging manifestation of just the growth of Evangelical truth and teaching in the whole Church of England. What we see here

in comparison with what the Islington meeting was in 1830, we see in the whole Church. And I beg to say that in all this wide and solid growth I see no decrease of decision, of clearness of discrimination, of boldness of simplicity, or of humble, devout, heavenly-minded spirituality in the holding or presentation of the truth as it is in Jesus."

—In an address on Indian Missions, delivered in Westminster Abbey, Dec. 20th last, by Rev. E. C. Stuart, Secretary of the C. M. S. in Calcutta, we find the following:

"The fact of *our common Christianity* is no unsubstantial figment, or 'mere abstraction,' to the apprehension of the natives of India. They see missionaries of various societies working together harmoniously, and careful not to intrude into each other's fields of labour, or to build on another man's foundation; and the circumstance of variety in the externals of religion makes the reality of their deep internal unity all the more telling. He must be very ignorant indeed of the native systems of religion, whether Hindoo or Mahometan, who imagines that such outward differences are really a stumbling-block to the adherents of systems of belief which, as a matter of fact, comprise much wider diversities of faith and practice than obtain amongst Christians who acknowledge the Holy Scriptures as the one rule of faith. Rather is it an objection which has been put into their mouths, one which it is often convenient to allege, and one to which, alas! the narrowness of one or another exceptional zealot for his own particular form sometimes gives a colourable pretext."

—The Rev. G. Porter, rector of St. Leonards's, Exeter, has enunciated views concerning the Lord's Supper which are very displeasing to Ritualists, and for which they threaten to prosecute him. He says:

"So far as the idea of the Lord's Supper will direct us, there seems no need to attach much importance to the mode of its administration. Its idea would rather lead us to believe that the Lord's Supper does not necessarily require for its efficiency any administration at all, but simply faithful participation. All regulations about its administration are matters not of essential sacredness, but only of ecclesiastical order. The whole prerogative of the clergy in this matter (as in others) would seem derived from the will of the church, and were the Lord's Supper administered publicly by other hands than those of the accustomed ministers of the church so ordered, there would seem nothing involved in its idea which would give us any reason for asserting that there would be any necessary diminution of spiritual grace to the faithful recipient. In fact any mode of administration is but a by-law of a particular Church; it is no law of the Church Catholic."

The Scripture says not a word about any administration of the Lord's Supper. The only command regarding it is, 'This do in remembrance of me.' In Matthew and Mark our Lord simply gives the bread and wine to the apostles; no command to keep up the observance is there mentioned. But in Luke we have the command; and from Paul (1 Cor. xi. 23) we learn that the obligation to observe it was not confined to the apostles, but belongs to Christians generally. On the first occasion Jesus was present visibly, and broke the bread and handed the wine. It was never intended, apparently, that any clergyman should stand in Christ's place and administer it. In connection with it one common obligation is upon all believers, namely to break bread and drink wine together in commemoration of our Lord's atoning death and example. Of course, for convenience, one or more may be appointed by the Church to initiate the proceedings.

In *the Christian Intelligencer* appears a notice of the missionary Ribbentrop. Some notice of him appeared in our columns a year or two ago. The *Intelligencer* says:

"A fellow-missionary in Chuprah gives us the following picture of this faithful worker. 'Ribbentrop has charge of the orphan boys, and labours amongst the Native Christians. He lives amongst them and for them, and has much difficulty and toil with them, but the Lord blesses his work. He is entirely dead to other things, but mission work is his life, his natural element. In it he is joyful and happy day and night—truly "the love of Christ constrains him." He lives no longer, but Jesus Christ lives in him.' Many other faithful Christian warriors have followed Ribbentrop thus far, but now we come to speak of a peculiarity in which few have anything in common with him,—which in practice proved inexpedient. All earnest men carry a load of secret unrest. Because they have placed before themselves too high an aim, they make unnecessary demands on themselves; if they are not able to satisfy these demands they become distressed, and their life is like an unsolved problem before them. One of these self-imposed demands caused Ribbentrop much conflict and distress. He thought he ought to become like the poorest in all outward things, and to serve and be a servant of all. Thus he rarely had more clothes than he actually wore—he gave all the rest away; often did he wash the ragged clothes of beggars and cleanse their wounds, and thus witnessed to the love he preached."

In a letter to Gossner, Ribbentrop said:

"It troubles me much to think how far more confortable we live than the natives; and that the dwellings, clothing, and food required for our health make it impossible for us to live as Hindus. The possession of a pair of shoes and perhaps a chain or pocket-knife is a sign of well-being or riches amongst Hindus. The word butter here has the same significance as roast meat with us—it is only connected with those who are rich. It was once thus preached—'He that hath two coats, let him impart to him that hath none; and he that hath meat let him do likewise.' Oh! this often passes as a sword through my soul, and I truly feel the meaning of 'Unto the poor the Gospel is preached,' and that this should be reckoned the greatest as well as the least of His wonderful works."

We must say that we sympathize a good deal with Ribbentrop in his conception of what the missionary should be. We need to put the evidence that we have forsaken all for Christ, into such a form as that the Natives of this country will be constrained to recognize it.

We have been favoured with a copy of the Report of the Irish Presbyterian Mission in Guzarat and Kattiawar for 1872. The Missionaries now in the field number 6, viz. at Surat 2, at Ahmedabad 2, at Borsud and Gogo 1 each, Rajcote being at present in charge of a Catechist. There are 7 Catechists, 4 Colporteurs, and 40 Teachers. 12 adults were baptized last year. The communicants number 138. There are 78 orphans. Rev. Mr. Gillespie, speaking of Rajcote, regrets that the Christians there have shown an inclination to form matrimonial connexions with the members of the caste to which they originally belonged. This tendency has been observed in connection with other missions in this Presidency:

"Regarding the young man who, as mentioned in the last Report, 'was deprived of the liberty of acting in accordance with his declared convictions by means which need not be characterized,' we are able to afford the most pleasing testimony; we believe that he has found the truth, and that his joining us is only a matter of time. The trials that have befallen him seem to have been blessed to him, and to have been the means of strengthening his love and faith."

Rev. Mr. Beatty says that the new Christian village near Gogo has six families. Three months were spent in itinerating. The Report notices the work done at Surat under the heads of Colportage, the Church, Schools, the Press, Itineraries, &c.:

"One of the pupils, a lad of much promise, was received by baptism into the Native Church in the early part of the year. His friends offered no opposition to his becoming a Christian; and his position in the school was not affected in any way by his change of faith. A former pupil also, who was prepared to confess Christ even before Dixon's death, is now, we learn, kept back from offering himself for baptism only by being deprived of his personal liberty. But we trust he will soon be freed from the restraints under which he is held, and will secure an entrance into that service which is perfect freedom."

Under the head of Borsud we extract the following:

"In connexion with this we cannot refrain from noticing the labours of Desai Khojaidas. He is one of the earliest converts of this mission. He was baptized during the first season of gracious awakening, when the news of a prepared people first brought Messrs. Flower and Clarkson to these districts in 1844-45. Desai's course has been one of steady consistency. Though by caste a Patidar (a class of people who look, or used to look, upon the Dheds as their special slaves, and still feel an antipathy to them stronger apparently than that felt by Brahmans), he has always shown a readiness to labour among the Dheds. These despised people have, on two different occasions at an interval of about fifteen years, shown in this neighbourhood a disposition remarkably favourable to Christianity. During both these seasons Desai was an active labourer among them. After the excitement passed away, he freely moved among the Dheds, earnestly exhorting and favourably influencing them. It is through him chiefly that a certain amount of life is still manifest in Navli, Jhintodia, Anund, Gamadi, Ajalpur, and Boriavi. He spends much of his time at Anund, where, at the request of, and partly by aid of subscriptions made by, the Dheds themselves, a building was erected by Mr. Rea, which answers partly as a dwelling-house, and partly as a school-room and meeting-house. For some time Desai has conducted services there, and has a regular attendance on the Sabbath varying from thirty to fifty. May the Lord bless his ministry there!"

Under the head of Ahmedabad we have an interesting account of the Christian village of Rampore, by a Parsee visitor, with notices of the English School and other agencies.

A person was lately in a meeting where the Gospel was preached as though an immediate submission to its demands was an imperative obligation, and an immediate acceptance of its offers was a privilege not for a moment to be slighted. He afterwards complained of the effect produced upon his mind by the exciting tone and character of the address, and said that he felt himself succumbing to the influence; a little more and he too would have stood up as a seeker; happily, he had escaped and would take good care not to subject himself to such influences again. One would have thought from his description that the atmosphere of truth was that in which men generally have their being, and that the most perilous delusion consisted in the realization of our immortal destinies, and in regarding ourselves as in need of reconciliation with God. Whereas it is the contrary that is the fact. Satan is called the God of this world, ruling in the hearts of the children of disobedience; the common atmosphere of this world is falsehood; the greatest of all delusions is that men are pursuing the path of safety; sin has blinded the minds of men; they are exposed to the wrath of God; yet they persuade themselves that no radical change is necessary; sin is a very trivial difficulty. This quiet contentedness to remain estranged from God, without evidence that their sins are forgiven, that there is a home for them in heaven, is an awful delusion that men are everywhere labouring under. Also that in so many Churches there should be so little to scatter this delusion, and let the floods of divine

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light in upon the soul. When a man comes into a place where numbers have sought and found the Lord Jesus, where there is an earnest spirit of prayer, and where the Gospel is preached with appropriate earnestness and urgency, preached as to dying men by a dying man, the hearer is enabled to get a view of things as they appear from God's throne of truth. He begins to say to himself: I am a sinner, and sin is not the insignificant thing I have commonly supposed it to be; God is my sovereign and I have not served him, nor honoured him; I need a Saviour, I need reconciliation with God, I need to be prepared for the day of judgment; a Saviour is now offered to me; ought I not at once to submit to God and seek salvation? is it not impiety of the deepest die to keep God waiting in a matter of this kind, to be setting the poor pleasures or cares of this life before a matter on which my eternal destiny depends? Can a man possibly exaggerate the importance of religion? Have I not been living hitherto under a strange and perilous delusion? Is it not the one thing needful to be at peace with God, and get power to walk in the way that leads to life? These are blessed thoughts; God is teaching him; it is his first approach to truth. Yet the man, by a great effort, resists, goes away, and when he finds himself again surrounded by men of the world, takes heart, laughs at himself for his momentary weakness, and after a few stimulating draughts of the tainted air of common life, proceeds in the accustomed routine more than ever hardened against the claims of God's truth. However, it is not so with all. Many who are awakened improve the opportunity and lay hold on eternal life, and go forth to battle with the darkness of this world and witness for Christ. But is it not sad that men who profess to be Christians and to receive the Bible as truth, should be able to reason themselves out of the anxiety produced by a faithful and earnest statement of the truths of the Gospel, and speak slightingly of it as excitement? If the Gospel be true in announcing that without holiness no man can see the Lord, and that the wrath of God abides on all who are unreconciled to him, it would be a very strange thing indeed if men could make the discovery regarding themselves and not feel some degree of solicitude. But the very people who have such a horror of religious excitement, are found seeking excitement in novels, parties, games, wine, change of scene, &c. &c.

WITH reference to the action of Dr. Douglas, Bishop of Bombay, in sending missionaries of the S. P. G. to fields already occupied by missionaries of other Societies, the *Record*, a little while ago, used the following language:

"We have no hesitation in saying that if English prelates thus lend their influence to the destruction of Christian missions, their presence in India will operate as the very reverse of a blessing. The Church Missionary Society disclaims all complicity with such proceedings. Are we to infer that they are sanctioned by the S. P. G.? If so, it is time for the members of that venerable Society to inquire whether they are not involved in complicity with the hinderers of the Gospel. It is on the influence of pure Christianity proclaimed by Christian missionaries that we build our chief hopes for British India. A prelate who acts as Bishop Douglas is said to act is deserving of the severest censure; and those who are most warmly attached to the Church of England will bitterly deplore acts of bigotry which bring such a scandal not only on our own Church, but our common Christianity."

Some will perhaps say, this language is too strong. We commend to the notice of such the Bishop's recent pamphlet on Indian Missions, and the principles embodied in it. The fundamental principle of it is "The temple of the Lord are we," and missionaries of other Protestant Societies have no authority for the work in which they are engaged. In fact they have no *raison d'être*. And the Bishop considers that it is 'a fatal mistake' for the missionaries of the Church of England to meet on a common platform the missionaries of other Protestant bodies. We extract a passage of his Letter on Indian Missions:

"There are Missionaries of our Church who come to India with an intelligent belief in 'one Holy Catholick and Apostolick Church,' and whose conduct in their calling is throughout consistent with the historic sense of that article in the faith of a Christian. But a large proportion of our own Missionary clergy seem to see in their distinctive appellation something which abolishes the separation between the Church and its opponents in England, and which makes all Missionaries brothers: their relationship being founded on the sentiment that they in common desire to see the conversion of India. In Great Britain and America, and other parts of the Protestant world, such men are the recognized agents of certain distinct associations,—of the Church, of the Independents, of Dissent in all its different divisions,—and in all these countries which I have named they act as men who avowedly differ in matters of importance, while at the same time many of them do not wish to carry their difference beyond the range which is imposed by the fact that they outwardly and organically are separate. Here they meet and actively co-operate as if there was no difference between them. The man who has been ordained by a successor of the Apostles, and who has received the apostolical commission, meets as a brother-minister the man who ascribes his ministry to a call and nomination by the people, and consults with him on terms of perfect indifference how they are to co-operate in the work of breaking down the walls of caste, and making India Christian. In so far as such fraternal counsels and acts are a symptom of that longing for union which no abundance of division can wholly stifle, every Christian heart must welcome them as an element which may help to keep our hope of a re-united Christendom from verging on despair. But into such considerations I cannot here enter. I state this fact only for the purpose of proving, if proof indeed is not superfluous, that the majority of our Missionary clergy have before them as their object not the foundation of the Church of Christ, but the spread of something which all Protestants have in common, and which, as it certainly is not something concrete, social, and organic, is really an abstraction—Christianity in a state of disembodied ghostliness—and a philosophy, popularly called 'the Gospel.'

"Now, I believe that such a mode of action is, to use the mildest language, a fatal mistake anywhere, because, if it were granted that a portion of the Teutonic mind is gifted with a power of digestion, equalled only by what is ascribed in fable to the ostrich, and is able to assimilate truth in its hardest form, so as to get from steel itself spiritual nourishment, when others would eat death, even this Teutonic heart is beginning to ask for a religious King; and certainly in no other part of the world can men's souls live long on metaphysics, or anywhere except within the fellowship of a spiritual kingdom."

'Blessed are the peace makers,' we have been told on the highest authority. The Bishop of Bombay is greatly distressed that the missionaries of the Church of England should meet as brethren the missionaries of other denominations, and would have them regard them as 'opponents.' Our Lord could say, 'He that is not with me is against me.' It seems to us a very different thing when the Pope of Rome says this, or when the Bishop of Bombay says it. He tells us that when Church of England missionaries meet and co-operate with those of other bodies, they have no longer before them as their object the foundation of the Church of Christ, but the spread of a philosophy popularly called the Gospel. They are committing a fatal mistake. This is a very serious charge to bring against the worthy men who belong to the Church Missionary Society and the Gospel Propagation Society, who cannot but recognize as Christian brethren and co-workers the missionaries belonging to other bodies, and who join with them in carrying on the work of the Bible, Tract and Book, and similar Societies. From something that has occurred this very week, we incline to think that the Bishop shrinks from acting on the principle above propounded. We refer to the meeting held as a farewell to the Rev. Mr. Carss, when the Bishop of Bombay presided, and when missionaries of other bodies took part in the proceedings without remonstrance from the chair. May we regard this meeting in the light of a declaration by the Church missionaries in Bombay that the schism-fostering views of the Bishop are not to be carried out?

The Bombay Guardian.

SATURDAY, MARCH 29, 1873.

THOUGHTS OF SIN AND SINFUL THOUGHTS.

THE mind of a man is in some respects like a large library, containing books on a great variety of subjects, the observations made in a great many different places, biographies of men of all degrees of goodness and badness, truth and falsehood side by side, or sometimes bound in the same volume. Such a library is an Epitome of the world, and so is a single human mind. Every day a great variety of impressions is conveyed through the senses to the mind, as goods from a great many directions are conveyed to a warehouse; the thing which you see with disapprobation photographs itself on the mind as powerfully as that which is seen with complacency. Day after day, for twenty, thirty or more years, these utterances of the external world are being shot into the mind and left there. A good deal remains unrecoverable by any ordinary effort of memory. The law of association of ideas is constantly causing objects in this vast repository to pass before the mind, and this law is not under our control. A man who goes into his library may take up a volume, look into it and finding it is an infidel book may shut it and take some other in its stead. But we cannot determine what pictures of the past, what ideas from the mind's repository will recur to us. And a great many persons whose earnest desire it is to be holy in heart and life, are distressed beyond measure because of the occurrence of ideas and scenes which they cannot but repudiate. Blasphemous or untruthful or impure words once heard, or sights once seen, or fancies once entertained, recur to their thoughts; they at once endeavour to banish them, but to their keen distress they find themselves unable to do it; more vehemently they battle with them but are hopelessly worsted; not recognizing the fact that a thing may be dropped from consciousness by the withdrawal of the attention to another object, but cannot be thrust out of the mind. The very intensity of the feeling with which you go against it, only compels you the more to

regard it. Some Christians make themselves unspeakably miserable in this way, fancying that the mere presence of the offensive thing in the mind constitutes sin. It is much to be regretted that more correct ideas do not prevail on a subject of so much importance as the nature of sin. The Lord Jesus after spending more than 30 years in this world, in the very heart of a sinful race, when the greater part of the impressions made upon him daily were evil, must have had a mind replete with memories of scenes and sights that were evil. His teachings show that he was extensively acquainted with the evil of this world. Sin consists in the way in which we are affected towards what is wrong. All the evil that is in the universe is present to the mind of God, but has no power to contaminate it. God is described as a God that hath no pleasure in wickedness. He sees it to hate it. It is at an infinite distance from his affections. And the mere passing of the conception of what is evil before the mind of the Christian has no power to contaminate his mind, if he views it with appropriate dislike. We remember a period of our early Christian course when we made ourselves exceedingly unhappy by the vain endeavour to expel certain mental images from the mind, but from which we were happily delivered by the discovery that there is nothing culpable in the presence of the thought of evil so long as the evil is seen in its real character and disallowed. As soon as this discovery was made, we desisted from the vain warfare, and very soon were freed from the hated images. Faith assured us that the Lord knew how we were affected towards them, and would not hold us responsible for them. So we quietly looked to Christ, and they presently dropped out of the mind. The question in such a case is, how am I affected towards these images or ideas? Am I pleased with them? Do I encourage them or invite them? Or on the contrary, do I hate them and desire their banishment? If the mind can answer sincerely to the effect that it hates them, there is no reason why it should not at once obtain relief by faith, that is by confidence in Him who knows our heart's affections.

HAST THOU FAITH?

It is by mutual confidence that the natures of men are brought into full communication with each other, so that what is good in one is easily and rapidly imparted to the other. Without this, we are cut off from our fellowman, just as the waters of a reservoir are cut off from the plain they are designed to irrigate, until the sluice is open. One man can easily obtain influence over another's conduct by various motives brought to bear upon him; but the springs of his inner being, his heart, his true life, are not touched by you until you inspire him with confidence in yourself. Anything short of confidence we regard as injurious, and nothing in the way of external deference or service can atone for the mistrust. Our want of confidence in a man hedges up the powers and affections of his nature, so far as we are concerned; builds a prison wall about them. According to the excellence of a nature, and its power of blessing, is the criminality of this want of confidence. When we discover that we have been under a wrong impression and have been withholding our confidence from some one whom we now perceive to be eminently worthy of it, our conscience condemns us; we feel that we have been committing a great wrong.

Now the most excellent of all beings, is He who created all. Whatever good exists in them, is but a faint communication of the infinite good that is in him. Whatever beauty we see in nature, is but the reflected beauty of God's mind. Whatever is pure, honourable, true, useful, praiseworthy, points to Him, the fountain of all good. If we resent the want of confidence on the part of men, their refusal to be influenced by our character, how much more shall God resent the refusal on the part of his intelligent creatures to yield him the faith he demands. 'Without faith it is impossible to please God.' Without confidence in him you cut yourself off from being influenced by the beneficence and manifold perfections of God's character. The sin is to be estimated by the superlative excellence of God's character, and by the amount of blessing that would be conveyed to the world if you would open the door of your heart to the influences of the best of beings. Thus estimated it is found to be beyond computation.

Your friend occasionally receives letters in a certain handwriting, and you observe that he always tosses them aside without reading them, as worthless. You conclude at once that he has no confidence in the party addressing him; does not believe that anything good can come from him. Another friend, very ill, throws out of the window or leaves untouched the medicines brought him by a doctor, and you infer at once that he has no faith in the doctor. You invite some one repeatedly to your house, but you observe that he never comes. You wish to speak to him about something which will be very greatly to his advantage, and you get another friend to urge him; but neither then will he come, nor will he allow you to enter his door. It is evident enough that he has a deep-seated distrust of you. All the multiplied efforts made by you to get influence over him, are neutralized by this mistrust. They show your good-will, but show also how vain is that good-will.

Thus is God treated by men. They neglect his instructions, commands and entreaties. They keep at a distance from him. They are not in communication with him. They slight his invitations. Have me excused, is the invariable answer. He gives them overwhelming evidence of his deep interest in them; but nothing will persuade them to draw nigh to him. They dislike to have his words brought before them. All false accounts of him, no matter how outrageous, are eagerly listened to. The most monstrous representations of him are preferred before his own statements. It is obvious enough that men have no faith in God. Even many whose character is irreproachable according to a human standard prefer to let it be thought that they are the authors of their own goodness, and virtually testify that confidence is due to them, not to God.

The Gospel shows us the marvellous method adopted by God to inspire men with confidence in himself, by presenting himself to them in weakness, and receiving as a man of sorrows all the expressions of their enmity, tasting death at their hands and then rising from the grave to offer them life.

A man does not discover how deep-seated is his distrust of God, until he seeks to approach God and to be on terms of amity with him. He persists in believing in himself, though there are 10,000 stubborn facts dissuading; and will not have faith in God, though there are millions of facts persuading.

We would have every reader ask himself if the gates are open between his mind and God? Are the riches of God's grace pouring daily into his character to refine and bless? are the words of God more precious than thousands of gold and silver? or have you more faith in wealth, ease, reputation, self, than in the promises of God? God will one day be seen as he is, the supreme good of every creature; the satisfaction of all finite aspirations will be seen to be in Him, and not elsewhere. How unspeakably better to make the discovery now, and find peace and joy in believing!

WHAT IS TRUTH?

Hereby we know that we are of the truth, and shall assure our hearts before him. (1 John iii. 19.) The love of the brethren is the witness of the Spirit that we are children of God.

If our heart condemn us. (20.) Testifying that we love not the brethren.

God is greater. How absurd to act as though God did not know about it!

If our heart condemn us not, then have we confidence towards God. (21.) For God is light and in Him is no darkness. The branch abiding in the vine gets its life from the vine; has fellowship with the vine. Our fellowship is with the Father and the Son. The faith whereby we are united to Christ is faith whereby we live on Christ's goodness, righteousness, strength.

Try the spirits. (iv. 1.) He is speaking of teachers. Believers are not to imagine that every professed minister of the Gospel teaches the simple truth; but they are to test his preaching, by the standard that is with them. Here the right of private judgment is asserted strongly. The people are to test their own teachers. They who have the anointing of the Spirit; who love the brethren and whose hearts condemn them not, are certainly competent to do this, and must do it. We must answer to God for the sort of ministry we attend. Some at this day seem unmindful of this responsibility. We may find out where the Spirit of God is by the mutual love of the brethren and sisters. In churches where the members continue year after year unacquainted with each other, we have not much evidence of the presence of the Spirit. A man may be able to preach beautifully, and yet it shall be evident enough that he is not wholly consecrated to God, has not forsaken all for Christ; we cannot expect the blessing of God upon his ministry. You shall know them by their fruits, says Christ; and 'he that heareth these sayings of mine and doeth them,' and who attaches more importance to 'one of the least commandments' than to his own strongest wish, is the man whose fruits commend him to our confidence. The clannish feeling is so strong that many feel constrained to go where the people of their own class go, though their own convictions would lead them elsewhere.

Confesseth that Jesus Christ is come in the flesh. (2.) Confesseth Jesus Christ, come in the flesh, is the way it is in the original. To confess Christ and to confess something about Christ, are two very different things.

For he that loveth not, knoweth not God; for God is love. (7.) Some have such very contracted ideas as to the provisions of divine mercy, they seem to think they honour God by regarding with indifference the doom to which the great mass of mankind are speeding on. Love is of God. Let us have an earnest desire for the salvation of our fellowmen, and we shall find that God has a far greater desire for it, and that He has not tied his own hands with reference to it. All that Love will do, God is ready to do.

No man hath seen God. If we love one another, God dwelleth in us. (12.) God is love, and love is God. God is invisible, and so is love. But love is revealed in a loving life, and so is God. In loving my brother, I love Him who is revealed in him.

His love is perfected in us. (12.) It reaches its highest expression in us. We seem here to be standing on the border of a sublime experience; we are ready to enter the cloud of transfiguration.

'I in them and thou in me.' The word here is the same as above. One in Christ we are made perfect in love. The vine brings forth fruit only by its branches, and the love of God is to reach men through the hearts of believers. We may think some other way would be better, but this is God's way. Not angels but we are witnesses of God's love in Christ. The people of the saints of the Most High shall take the kingdom, even the greatness of the kingdom under the whole heaven, says Daniel. A vessel of mercy is bound to be full of mercy; we are to be filled with a sense of God's love not only to ourselves but to others. Jesus is no more in the world to give a direct expression of his love to men, but we are in the world to give expression to it. That men may see *your* good works and glorify your *Father* in heaven.

Our love. (17.) The original is not so, but thus: In this is perfected the love with us. This strange expression is used in order to show that the love is not something that originates with us. The river of the water of life flows into the reservoir of our heart, and flows *through* it into various channels and sends its way abroad, and trees of healing spring up along the banks. This love divine, love from the heart of God, is perfected in its expression and in its operation, when the children of God understand it in its breadth and depth, realize its mighty scope, namely the salvation of a world from sin, God's will done here as above, and consecrate themselves fully, unreservedly, to the manifestation of that love. The mere consciousness of it as something terminating in ourselves, is not the perfecting of it.

As he is, so are we in this world. The Christian is the interpreter of Christ. Christ's present feelings are to find present expression through us. Thus conformed to him, we shall have boldness and not fear, should the day of judgment burst upon us.

There is no fear in love. (18,) Where two persons truly love one another and have thorough consciousness of each other's love, fear would be treason.

He that loveth not his brother whom he hath seen, how can he love God. (20.) All love to God will manifest itself in love to those whom God loves. A man may not flatter himself that he has any more love than finds expression thus.

Whosoever believeth that Jesus is the Christ. (v. 1.) Believes it in such a way that he will not give up his belief for any consideration; will be driven from it by no dangers and seduced from it by no allurements. Many believe it, very easily, when all about them say it, and the admission involves nothing. But the apostle does not consider this to be faith. You think you have faith in a doctor; but when he prescribes some particular medicine that you are prejudiced against, or wishes you to give up some loved habit, you show that you have not real faith; you have more confidence in your own judgment than in his. A great many believe that Jesus is the Christ, but it turns out that it is a Jesus of their own, and not the Jesus who said, Except a man forsake all that he hath, he cannot be my disciple.

This is the love of God, that we keep his commandments. (3.) These are so many channels through which that love divine is to flow from our heart.

Whatsoever is born of God overcometh the world; and this is the victory—our faith. (4.) Try the doctrine of baptismal regeneration by this, and it will be found a lie. He that is born of God has faith that overcomes the world.

This is he that came by water and blood, even Jesus Christ. (6.) What is the meaning of the word Christ? anointed. To what does it refer? When Christ was baptized in Jordan the Spirit descended upon him and the voice came from heaven; he was anointed for his personal ministry, to preach good tidings unto the meek. But this alone would not have constituted him Saviour. He had to be baptized with blood in Gethsemane and at Calvary. Instead of came, 'cometh.'

It is the Spirit that beareth witness, because the Spirit is truth. (6.) That in us which draws us to Christ, which leads us to exercise the faith spoken of (v. 5), is the Spirit of God. We are safe in yielding to such a drawing. See Matt. xvi. 16, 17, John vi. 44, and 1 Cor. xii. 3. True faith rests on true testimony. The faith that overcomes the world cannot rest on worldly testimony. When believers witness concerning Jesus to their fellow-men, the thing that makes their testimony effectual is the evidence that the Spirit of God is in them.

These three agree in one. (8.) The ministry of Christ; his death; the descent of the Spirit. Without all three there was no opening of the gates of the kingdom of heaven.—The triple testimony of heaven is borne to the believer; that of earth by the believer to the world.—There is nothing in v. 7 that is not found elsewhere in the New Testament, so that the internal evidence is not against its authenticity. But deficiency of external evidence excludes it as a proof-text.

The witness of God. (9.) There is then divine testimony to the truth of the Gospel. God says it, and God is competent to say it. Whoever says the evidence is inadequate, gives God the lie. If you do not see it, you are shutting your eyes to it. It is as certain as anything can be, that God in giving his word has given abundant evidence of it. Your unbelieving is sin; just that and nothing else. The apostle is of course speaking to those who have opportunities of knowing the truth and its claims, and who are in contact with believers who are led by the Spirit of God. The Spirit of God in them is God's testimony that Christ is a living Saviour, and the believer is bound to see to it that there is nothing defective about the testimony. God's love to his neighbour is perfected in him.

Epitome of News.

SATURDAY, MARCH 22, 1873.

—*Bombay Gazette:* "We yesterday mentioned that a pointsman had died near Egutpoora, owing, it was supposed, to injuries received some days ago by his being struck on the head with a stick by a European. We having telegraphed for further particulars, are glad to learn that a coroner's jury which sat on the body of the pointsman has delivered a verdict that he died from the effects of a fall from a semaphore ladder, so that there has been no murder."

Other accounts show that the man's dying deposition is that he was murdered by a European. We understand that further inquiries are being made.

—*Bombay Samachar:* "The hills, villages, and towns on the eastern side between Bombay and Ahmedabad are mostly inhabited by Bheels, especially the territory beyond the Keem station. These people are generally ignorant, unassuming, simple, and true. They are divided into two classes, the Bheels and the Babas. The Babas never live in one fixed locality; they wander about like herds of Arabs, and encamp wherever they find country liquor and good water. They build their huts from a sort of grass which screens them from sun and rain. Their chief property consists of a few hens and eggs. The chief man, called Vusava, sometimes possesses a cow or two. Each camp of such a nature contains a Parsee liquor-shop, the proprietor of which holds no inconsiderable influence over his flock.

"A Bheel who may have borowed five rupees from the Parsee about twenty years ago pays regularly for years together the promised interest to the sons and grandsons of his creditor. They are so honest that a son always shows his willingness to pay his father's debt. The Parsee lends them some rupees, in consideration of which they work the whole day at his distilleries, receiving a quantity of food and liquor every evening. Thus they spend their lives in slavery. If ever a Bheel spoils a girl, the injured father of the girl, instead of coming to blows, claims justice. The Vusava or chief and the liquor-shop-keeper administer justice. They fine the spoiler in the sum of Rupees four or five, of which country-liquor is purchased and distributed among the community."

MONDAY, MARCH 24.

—*Friend of India:* "We mean to despatch another Yarkand Mission with full powers to conclude a commercial treaty with the Ataligh Ghazee in person, and we are to exchange Consuls with that potentate at Yarkund or Kashgar, and Calcutta or Simla. His Excellency Syud Yakoob Khan will hasten back from Constantinople, so that he may accompany our Mission through the passes in May. Mr. Forsyth will be our special envoy, and with him will be associated at least four officers, to give dignity to the embassy and to reap some fruits from it for science."

—"It is significant of the present state of Hindooism in Bengal that, on the occasion of the Viceroy's recent visit to a village some miles south of Barrackpore, His Excellency was assured that the local god was highly flattered by the visit."

—"A permanent cantonment is about to be established by the Ameer of Afghanistan on a spur of the Hindoo Koosh range."

—"This season's harvests in Euzaffzai and Peshawur are reported to be exceedingly good."

—"Murree was revelling in six inches of snow on the 6th March."

—"Mr. Keasbury, son of an Indian Colonel, has been for thirty years a Missionary in Singapore. He is said to be the finest scholar in the Malay language in the island. He has translated much of the Bible and many tracts into Malay, besides a hymn book, and the preparation of school books. His labours are not confined to Singapore. With a small yacht he visits the neighbouring islands and mainland. His congregation on Sundays numbers about two hundred, of which fifty are church members. He is greatly venerated by the Rajah of Johore and other chiefs who were educated in his school."

—"The bovine population of Dindigul had an easy time of it during the 'Festival of Cows' which recently took place. They not only rest from all labour, but have the additional satisfaction of beholding their unfeeling task-masters 'bow the knee" before them and humbly apologize for the long score of kicks, buffetings, and abuse inflicted in the course of the year. A writer in the *Madras Mail* says that the whole household prostrate themselves before the astonished cows and bulls, each one offering an extempore prayer to this effect—'O mother, be gracious to us. Bless us with a rich harvest. Let our lands bring forth an increase. We are thine humble servants.'"

—Eduljee Pestonjee, the Khetwady murderer, died in the Jamsetjee Hospital at 5 o'clock yesterday from inflammation and compression of the brain.

His half-brother and sister are showing signs of improvement.

—The Report of the Committee appointed to consider the subject of taverns, liquor and toddy shops in Bombay, is published to-day. This Report should be read in light of the remonstrances that have been made to Government from time to time, with the Government's uniform reply thereto, namely, that Government was anxious to regulate the consumption of liquor, and prevent the spread of intemperance among the natives. Here are a few short extracts from the Report:

"While the results of the recent census show a decline in the number of the inhabitants of the town and island of Bombay, as compared with that returned in the census of 1864 (816,562; 1872—636,646, approximate), it would seem that since that time there has been no falling off, but an increase, in the number of shops licensed for the sale of intoxicating drinks.

"There would seem to be no reason to doubt that the consumption of liquor by the inhabitants of the town and island of Bombay during the last ten years has largely increased.

"The Committee is of one mind in holding that this result is in great measure due to the facilities for obtaining liquor, which the increased number of liquor-shops provide. The members are agreed in considering the present number excessive, and in recommending that, as far as possible, it should be reduced to the number which in 1863 was found to be sufficient. That is

From 87 (the present No.) to 40 taverns, as in 1863.
„ 250 „ 175 retail shops „
„ 323 „ 275 toddy „ „

"(2) That the reduction should be spread over three years, one-third of the total reduction being effected at the end of 1873, one-third at the end of 1874, and one-third at the end of 1875.

"The attention of the present Commissioner was drawn by the Health Officer to the present condition and management of the toddy-stills, which, to the number of 300, are scattered over the town and island of Bombay,

"These stills, it would seem, afford an opportunity for much illicit consumption of liquor, and with the diminution of the number of liquor-shops the temptation to engage in this illicit sale at toddy-stills will increase. In the opinion of the Committee, a more strict supervision might be looked for if increased control over the stills were placed in the hands of the Commissioner of Police."

Government approve, and direct the adoption of, the proposals.

—*Friend of India:* "Mr. Money, of the Board of Revenue, has issued a circular in which this occurs:—'If the Police are made clearly to understand that whenever the existence of illicit distillation is discovered through other agency than theirs they will be put on their defence for neglect, and that punishment will follow unless they can

clear themselves, a stronger blow will be struck at this system of fraud upon the revenue than in any other way.' The police are in league with the publicans, a fact on which we should like Mr. Wauchope's honest opinion."

—*Lucknow Witness:* "The Latin nations of America are beginning to feel the influence of the modern Missionary movement, and in no part of the world is there a better prospect of early and most important success than in Mexico, Brazil, Uruguay, and the Argentine Republic. Protestant missionaries and schools are received gladly by large classes of the people, and the fierce opposition of the priests does not prevent large congregations from collecting to hear the word. The Presbyterians, Baptists, and Methodists have entered Mexico, and find a wide and effectual door open before them. The Presbyterians have eight churches in Brazil; and the Methodists have organized an extensive system of stations and outstations in the Argentine Republic and Uruguay. Work has also been commenced by Protestant missionaries in Chili and Peru, and there seems every reason to believe that a new era has dawned upon the unfortunate nations of Catholic America."

—"An incident has been brought to our notice which illustrates a rule of the Gospel which is often overlooked. Some ten or twelve years ago a difficulty occurred between two members of a certain secret fraternity. In the course of the investigation that took place in the Lodge, a man who acted as secretary, and who sincerely believed that Mr. A., one of the parties, was right in the matter in dispute, was prevailed upon to alter a few words in a letter, so as to make the case a little stronger for his side. Mr. B., the other party, afterwards left the country and came to India. Years passed away and the dispute had well nigh been forgotten, when the secretary was brought under religious conviction, and sought the pardon of his sins. But at once the memory of his tampering with the letter came up before him, and although no great harm had resulted from it, and no one cared to remember it, yet conscience refused to be quieted. The parties were still living, and it was possible to make restitution for the wrong. In vain did the unhappy man try to evade the plain duty that rose before him. He sought peace with God, but the Spirit taught him that he must first make amends to an injured man. The result was that, after long and earnest strugglings of heart, he sat down and wrote a full and frank confession of his wrong, sent it to Mr. B. in India, and then with a lighter heart sought and found the Friend of sinners. It was but a little matter in itself, but that unrequited wrong was huge enough to block up the way to the kingdom of heaven."

—"We enjoyed the pleasure of worshipping last Sabbath with our friends in Cawnpore, and were glad to see the tokens of prosperity with which God has favoured them. The congregations at the Union Church were very large, both morning and evening, and we rejoice to hear that souls are being led to Christ in connection with these services. The soldiers are highly favoured in having the faithful services of Mr. Sandwell as Scripture Reader. Mr. S. may be known to some of our readers as the man who was driven away from Mean Meer at the request of the Rev. Mr. Spencer, the Priest appointed by Government to annoy the Protestant soldiers of that station. A tract which the preceding Chaplain had given him for distribution was loaned by him to a soldier of like sentiments with himself. The Chaplain, with a skill worthy of a police detective, got possession of this tract, and on it founded a charge against Mr. Sandwell, which led the Commander-in-Chief to order his removal from the station. For this dignified kind of service our Protestant Government pays Mr. Spencer enough to support a half a dozen useful men like Mr. Sandwell. We are glad to know that Mr. S. has found a place where he can work for his Master without stirring up the petty jealousy of any priest."

Tuesday, March 25.

—*Telegram, Zanzibar, March* 14: Sir Bartle Frere and suite leave Zanzibar in *Enchantress* about 25th instant, and proceed via Makllah to Muscat, touching at Zanzibar south slave-ports. Hope to reach Muscat about middle, and Bombay about the end April. All well.

—In the Pestonjee Dinshaw case the conviction and sentence have been confirmed. The appeal in this well-known case has terminated unsuccessfully, and the judgment delivered yesterday by the Chief Justice, Sir M. R. Westropp, and the Hon'bles Sir Charles Sargent, Mr. Justice Gibbs, Mr. Justice Bayley, and Mr. Justice Melvill was conclusive. Public interest was again awakened, and the Court-house presented as crowded and excited an appearance as it did during the original trial of the two prisoners, Pestonjee Dinshaw and Succaram Raghoba.

—*Indian Church Gazette:* "The recent election of a Vice-Chairman of the Calcutta Municipality has an interest beyond the rate-payers. Baboo Omesh Chunder Dutt, who was mainly indebted to native votes for his election, is a Christian, and the *Indian Mirror* truly observes that it is an evidence of a growing tolerance that Bengalis should look upon his success as a triumph of their own."

—*Indian Statesman:* "We are glad to hear that the Khedive has expressed his conviction that Sir Bartle Frere's efforts will be crowned with success, and that if the public slave markets and slave 'okells' could be put down in Zanzibar the traffic would soon die out. He expresses some doubts, however, as to the Syud having power to enforce the suppression of the slave markets. Upon the subject of the slave trade in Egypt, the Khedive remarks that it is only carried on contraband and with great difficulty, and that the number of slaves annually sold in Egypt does not exceed 400. He holds that a distinction should be drawn between slave dealing and the possession of domestic servants; that the former might be entirely suppressed, but that as the institution of domestic slavery was in existence for many centuries, even before Islamism, it is impossible for him, a Mussulman Prince, to stop it immediately. But he declares that if he have the moral support of Great Britain he is prepared to engage to put an end to the slave trade in Central Africa. Upon the whole, we may reasonably, perhaps, hope that the nineteenth century will bury the institution of slavery for ever."

—*Christian Advocate:* "A most fearful flood has ravaged the coasts of the Baltic, all along the German shore especially, which has scarcely been noticed by the secular press since the cable telegrams announcing it. The tempest raged as never before, and the rising waters surpassed all marks made in the course of centuries. The loss of life and the suffering are almost incredible, and the tales of horror such that those who can, gladly turn from them. In the immediate vicinity every nerve is being strained to relieve the unfortunate victims, and the people are inquiring for the cause of this unexampled fury of wind and waves. The scientists are taking up the question, and in their discussions teaching their own people and ours a significant lesson; wherefore we more pointedly allude to the case. Formerly all this Baltic coast was covered with thick forests, which acted like a great defensive wall against the sea. But the people in their blindness destroyed these forests, and the now desert sand and flat downs are the sport of the winds and the waves. The destruction of the trees all along the coast has altered the character of the climate, and produced protracted droughts in summer, attended in the fall and winter by correspondingly extended rains and fearfully devastating winds, which, finding nothing to stay their fury and drive them back, sweep up the waters of the sea over the land like a huge tidal wave. The cry is therefore to spare the forests. Let us heed it."

—*Christian Advocate:* "The story told by the recent French census is a very sad one for France—the population reduced by millions and set back some ten or fifteen years; and this not simply because of war, or the loss of provinces, or the pestilence, or emigration, for with all these influences fairly considered, France is still falling off in population. Lax morality is the greatest evil that the French have to contend with. Marriages are decreasing, because the restraints of wedlock are not relished, nor its natural burdens cheerfully borne. The sweetest fruits of nuptials no longer bring joy to the great mass of French households. Children are not considered a blessing but a curse, and hundreds of thousands of French mothers make it their study, at peril of health and life, to be relieved from them. And when they come as unwelcome guests, it is fashionable for the mother to refuse her babe its natural nourishment, and even to decline the responsibility of ordinary maternal cares, which should be the sweetest of maternal joys. The little innocents are farmed out to strange nurses in the provinces, where the mortality of childhood is fearful to contemplate. There is a perpetual slaughter of the innocents all over France, and the French are daily doing for themselves what no hostile Herod could so well do for them. Under these baneful influences, it is no wonder that the recent census tells so mortifying a story."

Wednesday, March 26.

—*Times of India:* "The ship *Berenice* (1,455 tons), bound from Shields to Bombay with a cargo of coal, when some fifty or sixty miles from here was discovered to be on fire. The fire was first discovered on the 17th of March, and, notwithstanding the endeavours made to keep it under by the 19th it had made such progress that the vessel had to be abandoned by the captain and crew, twenty-seven in number. Three of the latter were injured, one seriously, in their attempts to subdue the fire. They were rescued from their perilous position by the ship *Ocean Belle*, in which vessel they arrived here on Monday."

—"Yesterday afternoon H. M. S. Flagship *Glasgow* (Captain Jones), with Admiral Cumming on board, arrived in harbour from Zanzibar."

—*Bombay Gazette:* "On Monday evening a woman named Amuria, residing on the Jail Road, returned home from her daily occupation, and went to wash her hands at a tank in front of the County Jail. A young Maratha girl, aged about four years, was seen to follow her. Yesterday morning the body of the woman was found floating in the tank, but the girl has not yet been heard of."

—*Lucknow Witness:* "When the laymen of India become as willing to work in the missionary field as they are to give for the support of the cause, a new era will dawn on the Indian Church. Money is greatly needed in many departments of this work, but we are more and more convinced that money is not our greatest need. Above all things else we need working men and women, full of faith and of the Holy Ghost, and ready to work in any humble sphere where the Master may place them."

—From a Fakeer's notes in the *Lucknow Witness*, March 14: "India needs the gospel, it is true, in the hut of the villager and in the house of the zemindar, but the present need is greater in the centres of commerce. The villager will probably be as accessible fifty years hence as he is to-day, but the merchant is ranging rapidly alongside his European rivals, and if he is not made a Christian he will become an infidel and often an atheist. Looking upon the religious situation in India in this light, it was especially gratifying to find in Bombay a band of Christian men and women thoroughly in earnest in their work. If firm faith in God, tireless effort and resolute determination to win can secure success, then the Bombay Christians are certain of victory. They believe that God designs to bring India to Christ, and they are determined that their own responsibility in the matter shall be fully and honestly met. Their earnestness provokes corresponding resistance, and in some instances nominal Christians have made common cause with non-Christians in opposing the spread of the gospel. One such opposer was himself recently converted, and has doubtless ere this borne his public testimony to the truth of the gospel and the power of Christ to save, at the same place where a few days ago he appeared as a disbeliever in Christ and opponent of Christianity. The non-Christians are alarmed, and justly so. They strive in every possible way to keep the young out of the influence of the Christian evangelists, and by monopolizing discussion themselves they attempt to prevent inquirers from coming to the light. When every centre of influence in India shall have similar bands of men and women earnestly at work, and looking for success *now*, the strongholds of error must fall. The power of an intelligent scriptural faith is something really terrible. I heard a Bombay preacher say that if all the nominal Christians of India were really such and at work for Christ, the country would be conquered in two months."

Thursday, March 27.

—Home Intelligence: The Carlists, under the leadership of Don Alphonso, the son of Don Carlos, are creating great excitement in Catalonia and other Spanish provinces, where Don Alphonso has had a public reception. The Carlist forces are said to number 35,000 men. Great disaffection is reported in the Spanish army, especially among the officers. Great excitement exists in Madrid, and a conflict between the people and the military is considered imminent. The Government is likely to resign.

A deputation from the Catholic Unions of Great Britain has waited upon Lord Granville to solicit the good offices of the Government with Italy in

the interests of British Catholics and their institutions in that country.

The Queen has appointed the Right Hon. Sir James Fergusson, Bart., to be Governor and Commander-in-Chief of New Zealand.

The *Lalla Rookh* tea-ship, from Shanghai, has been totally wrecked off Eddystone Lighthouse.

A fatal collision has occurred in the Irish Channel, by which the *Chacabuco*, from San Francisco, has been sunk, and twenty lives sacrificed.

A deputation representing 4,000 Nonconformist ministers has waited on the Archbishop of Canterbury to urge his consideration of the Marriage Affinities Bill.

By a remarkably skilful forgery of a variety of bills, the Bank of England has been defrauded to the extent of 100,000*l*. Part of the money was invested in American bonds, the numbers of which are published.

Mr. De Lizardi, the London merchant charged with defrauding Glyn, Mills, and Co., for whose re-appearance bail was accepted by the Lord Mayor, has absconded, leaving his sureties to pay.

It is announced from Paris that Father Hyacinthe has accepted the invitation sent to him by 300 Roman Catholics of Geneva to preach in that city. The *Bien Public*, a Protestant paper of Geneva, states that the visit will soon take place.

—*Overland China Mail; Japan:* It has been definitely announced that the *Independencia* has not left Peru. The Peruvian Envoy has sailed for Yokohama by mail. The edicts against Christianity have been removed from the official notice-boards throughout the Empire. Another exhibition will he held at Kioto this month. The Japanese Minister who is to be accredited to the Italian Court will also be accredited to the Vatican. Work has commenced upon the new harbour at Osaka. Sana, Vice-President of the Japanese Commission to the Vienna Exhibition, has been appointed Minister Resident to the Court of Vienna. Nabouyosi Sana has been accredited to Russia as Envoy Extraordinary and Minister Plenipotentiary. Kerosine oil, obtained from wells in Choshiu's country, is, it is said, now being sold in Yedo. Smiles' "Self-Help," translated into Japanese, has been adopted as a Government text-book. The body of Dr. Berlin has not been recovered, and nothing further is known of his fate. *The idea of foul play is abandoned.* Count Fe. D'Stiani, the Italian Minister, has left for Europe. Smoking is forbidden in the public streets. Game licenses are now issued to sportsmen. Mr. Downson has saved several lives at Yokohama, imperilled by the upsetting of a boat. Business at Kobe and Osaka is said to be greatly improving.

China: The Emperor assumed the reins of power on the 23rd February. Four steamers were on the berth for Tientsin on the 23rd February. The ice at Tientsin had partially thawed on the 6th ult. A disastrous fire has occurred at the Kiangnan Arsenal, by which three Europeans, named Christie, Stewart, and Mainland, lost their lives. A junk has been seized and confiscated at Swatow, having on board a portion of the stolen telegraphic cable. She sold for $2,603; improvements have been made in the Concession at that port. The departure of troops for Kansuh to check the Mahomedans has been countermanded. Le Tsunghe has been appointed Viceroy of Nankin.

A Chinese Company has purchased the plant, stock, good-will, &c., of the London Mission Press; it intends to print native works, and publish a daily paper in Chinese.

—*Englishman:* "We understand that during the voyage of the *Red Gauntlet* from Jedda to Calcutta no fewer than forty souls, most of them pilgrims, perished on board. The last death occurred in port, and an inquest will shortly take place."

—The *Pioneer* reports that Major Henry Macdonald (19th N.I.), Commanding Fort Michnee on the North-West Frontier, was murdered on Friday last; by whom, or why, is not yet known. Captains Ommaney and Macpherson, Officiating Deputy Commissioner and Assistant Commissioner of Peshawûr, have been deputed to investigate the affair, and an application has been made to the Ameer to give up Bahram, the brother of Nowraz Khan of Lalpoora, who is suspected of the murder.

Calcutta paper: "Great excitement was caused on Friday last in Calcutta by a runaway horse breaking through a pane of glass in the shop of Messrs. Francis, Harrison, Hathaway, & Co., the Viceregal Court Milliners, shortly after they had opened it. The horse, after breaking into the shop, began eating several straw bonnets and hats with apparently great satisfaction. The horse was got out with some difficulty, and taken by the police to one of the pounds, pending the discovery of its owner."

—The *Comercio* of Manilla publishes the following account of a volcanic outburst in the island of Mindanao: "At 3 A.M. on the 14th Jan. a new volcano made its appearance in a mountain ridge there, in which there were several quiescent volcanoes: the new one is about 3 days' journey from the nearest of the latter. The outburst of this new volcano was terrible; three villages have been buried under the lava and stones cast out. The eruption was preceded by smart shocks of earthquake and by underground sounds; not only were the aforesaid villages destroyed, but the lava also stopped the courses of three rivers, which had to flow in new channels in consequence. Four hundred persons are said to have perished by this catastrophe, which reminds one of Pompeii and Herculaneum. The only persons saved were those who had fled precipitately, after abandoning their children through fear. Two villages situated at a greater distance from the volcano than those destroyed escaped, although they have suffered from the earthquake shocks. The volcano is a new one beyond doubt, because where it has broken out there was no trace whatever of any extinct crater; on the contrary, the whole mountain was, before the outburst, covered with vegetation."

—*Friend of Burmah:* "According to a letter received from Ramree, from our correspondent, dated the 20th ultimo, we understand that a volcanic eruption from a mountain called Nagatoung, at the village of Thitpone, on the island of Man Oang, had taken place on the 9th of February last. The flame rose up more than 300 feet above the mountain, which was clearly observed from Ramree, a distance of about 20 Burmese miles. Our correspondent also informs us that an eruption from the same mountain took place on the 10th of the same month last year."

Friday, March 28.

—*Times of India:* "We very much regret to hear of the rather sudden decease, on the night of the 25th, of Mr. Duff, the Collector of Khandeish."

—"The S. S. *Neera*, commanded by Captain Cockburn, proceeded to sea yesterday afternoon without taking a pilot, which is contrary to the Port Rules. We understand that the Dockyard authorities intend proceeding against her owners."

The *Neera* had undergone some repairs as recommended by the Agent's and other Surveyors. The Government Surveyors appear to be dissatisfied with the extent of the repairs. The harbour authorities refused a "Port Clearance;" meanwhile the *Neera* has cleared the port.

—*Bombay Gazette:* "A fisherman named Guneba, whilst out fishing on Wednesday, dived into the sea close by the fishing-stakes in order to fasten a net. The unfortunate man never came up to the surface again. The other fishermen who were with him tried their utmost to recover his body, but without success."

—*Home News:* "We hear bad news of Sir Samuel Baker's expedition. A few lines, however, are all that is at present before us. They say that he has been compelled with a small force to encounter a large body of natives, and that after gallant and desperate fighting he had to retreat, with the loss of nearly half his men, and to fortify himself in some small hold, in which it is to be hoped he will have been able to resist until succour could arrive. Yet the arrival of help seemed matter of doubt. We give the statement as it stands, and we hope to be able soon to tell a different tale of the brave anti-slavery leader."

—*Rangoon Mail*: "An illustration of the subtlety of the poison that causes hydrophobia comes to us from Rangoon. A Mahomedan of that town was bitten by a dog, supposed to be mad, about a year since. The surmise turned out to be true, as the unfortunate man expired in all the agonies of the disease at the beginning of the present month."

—Deaths last week, 340.

—*Advance:* "A remarkable revival is reported in Northern Ohio. Beginning last fall in a quiet way at Norwalk, where the pastors of all denominations cordially united in the work, it stirred the whole town and reached all classes. Delegations of converts began to visit outlying neighbourhoods to hold meetings, and finally, by invitation, went to neighbouring towns. Composed chiefly of business men, unaccustomed to speaking in public, they have contented themselves with telling the straightforward story of what God had done for them and for their neighbours. The revival flame seems to have spread wherever they have gone, and we hear of places fifty and a hundred miles away where the sparks have fallen and the blessed fire has kindled. Requests come from all directions for the visits of these lay evangelists, and it is reported that nearly a hundred are sometimes absent from this one town at once on such errands. The work is notable for its freedom from a noisy excitement, and for its apparent thoroughness. And it illustrates anew what power there is in 'the old, old story.' The business man finds that the testimony of those who have tried them is the very best recommendation he can offer for his pianos, sewing-machines, watches, and medicines. Much more in matters of religious experience does personal testimony tell. The church does not make enough of it as a means of leading men to Christ."

Miscellany.

—American Mission Report; Bombay; Rev. Vishnupunt: "I began the year 1872 with joy, and it was joy through the year: therefore I praise the Lord. Just at the close of the week of prayer, three persons were received into our church, of whom two were my own children: 2 John 4. Two other men were received in the middle of the year, and two women at the close. Thus seven persons have become the children of God. Notwithstanding so much of joy, we have not yet passed into the heavens, and hence it falls to our lot to weep also. The Lord took to himself two beautiful little children at an interval of only eight days, and this brought sorrow to our church. But the God of peace was very near, and did not suffer us to mourn as those who have no hope. One brother fell into sin, which after many days came to light. He had repeatedly told falsehoods to conceal it, but He who trieth the reins and the heart aided us, and compelled him to confess the whole. This has been a great grief to us all, and the Church have cut off this member from their communion. Still we have hope for him, for he says he repents."

Ahmednuggur; Rev. R. V. Moduk: "Of the 25 persons received on profession of their faith, three were the children of Mr. Bissell; twenty were pupils in the Normal School of the C. V. E. Society, and in the different Mission schools here; one is the elder brother of Rev. Vishnu Bhâskar, Bombay, and one the nephew of Mr. Chand Lal, of the Free Church Mission, Bombay. Formerly when living with his uncle he heard the truth and believed, and receiving additional instruction while here he united with the Church.

"When the Rev. Mr. Taylor was here in 1871, he preached, through an interpreter, several evenings, and besides the Christian people many outsiders came to hear. After Mr. Taylor left, these services were continued twice a week, and, as a good many come in, they have been kept up during the year. From forty or fifty to a hundred are generally present, and on some special occasions two hundred or more have come to hear. But during our annual meeting the crowd was several times so great that, after all the doors and windows were filled, many left because they could not be accommodated. All felt the necessity of a larger house for these annual gatherings, and at a subsequent meeting of the 'Union' of the Churches it was resolved that the offerings received at the past three anniversaries, amounting to about Rs. 150, should be appropriated to the enlargement of the chapel; also that a special effort should be made to raise funds for this purpose in the coming year. But as the cost of enlargement will be about Rs. 1,500, the church can only raise a small part of it in a single year, and if the work is to be done we must look to those who have the ability and a generous heart to assist us. Any such assistance will be received with gratitude."

Rev. L. Bissell: "The *Girls' School* has been unusually large the past year, numbering some months before the close of the term 80 pupils.

"There has been unusual seriousness on the part of the pupils, and a carefulness to regard the rules and regulations of the school, most gratifying to those who have had charge of it. Many of the girls early in the year declared their determination to seek Christ; and before its close eleven of them, we, believe, found Him, and were received into the Church during the last two months of the term.

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Government of Maharashtra
on 28 February, 2020

"The Bible-women at Ahmednuggur (four, and a part of the time five) have continued their work, with some interruptions, through the year. They converse with little companies of women in some retired corner of the street; they meet them in private houses, or courts of the houses; they have been to the near villages, and read the Bible and sang hymns to those who came to meet them there."

The Rev. S. B. Fairbank says: "I am writing this Report at Singawé, just after the installation of Rev. Jayarám Bârasé as Pastor of the Church here. The Church is in a prosperous condition. Three men and a woman were received to its membership last sabbath, and now there are sixteen men and thirteen women in its communion. They are very poor in this world's goods, but rich in faith, and earnest in the Lord's service. There is no house for the Pastor. He is occupying a dark room. His people see that he needs a better house, and are determined he shall have one. I had the pleasure of attending an enthusiastic meeting they held for the consideration of the ways and means for building the needed Parsonage. Some of the members, belonging to Khospuré, were not present, and will doubtless add something to the subscription. Rs. 24 were subscribed by the Church members present. In anticipation of this emergency, the Mission secured an appropriation of Rs. 140 from the American Board to help them. A suitable building will cost some Rs. 300. It should have three rooms,—a family room, a kitchen, and a study. The last may be small, say eight feet square, but ought to have a good door with a lock, a window, and a bookcase. The family room and kitchen are designed to be each 13 feet by 8½ feet. The whole is to be covered with a flat earth roof, after the fashion of the Dakhan.

"I am urgent that these infant Churches be self-supporting as far as possible. But those of this Church who have any tangible income give a tenth of it for the support of their Pastor, and what they give for the Parsonage is in addition to this. There is not one of them who has a little surplus that he could give for this object. Everything they give must be saved by the strictest economy. One of them is part-owner of a field of Sorghum that ten days ago promised a fine crop. That killing frost nipped the fair promise. All the tall vigorous stalks have withered just as the large heads for grain were in flower. Some of the shorter stalks escaped. But the meagre harvest will not pay expenses. I feel like crying with them over their blasted hopes. This is the third year their crops have failed."

TELEGRAPHIC NEWS.

London, March 20th: Mr. Disraeli in the House of Commons, and the Duke of Richmond in the House of Lords, to-night, lengthily explained their reasons for declining office. They said that the Queen had authorized the dissolution of Parliament, but the moment was inopportune, as the Conservatives had no programme.—In the House of Commons Mr. Fawcett gave notice of the second reading of his University Bill on the 7th May next.—Mr. Gladstone announced that the present Ministry will remain intact.

12th: In the House of Commons to night, Lord Enfield said that English and Russian correspondents would be allowed to accompany the expedition to Khiva. Mr. Gathorne Hardy moved that the Government should inform the Powers that it dissents from the principles whereon the Geneva award was based, and that the rules of the Treaty of Washington render the observance of neutrality impossible. Mr. Foster, Sir G. Jessel, and Mr. Gladstone replied, intimating that they would ask America to withdraw the rules and to substitute others, and then to submit them jointly to the Powers. The motion was withdrawn.

22nd: France has prohibited the exportation of arms to Spain, and has ordered the execution of a decree for the expulsion of Don Carlos.—Macdonnel and Bidwell, the Bank of England forgers, have been arrested; the former in New York, and the latter in Havannah. A large amount of bonds has been recovered.—The Dutch Government will introduce a bill limiting the circulation of silver coinage, preparatory to the adoption of gold currency.—The *Times*, in its report of Lord Enfield's answer in the House of Commons on 21st, states that correspondents to Khiva are forbidden.—There is less demand for money. Railway stocks are recovering.

23rd: The colliers in Staffordshire and Worcestershire are agitating for a further advance in wages of one shilling per day.—The equipment of the Russian expedition against Khiva has been completed.

Madrid, 23rd: After the Spanish Assembly has voted a permanent Committee it will be dissolved.—The abolition of slavery in Porto Rico has been voted.

Madrid, 24th: The mission of Señor Figueras to Barcelona has been without result. The insubordination of the troops in Catalonia is causing uneasiness.

25th: There are dissensions in the Spanish Ministry, and the resignation of Señor Castelar is expected.

Paris, 25th: In the French Budget for 1874, the expenditure amounts to 2,523 million francs, and the revenue to 2,526 millions.

London, 25th: It has been authoritatively announced that correspondents are forbidden to accompany the expedition to Khiva. Russian accounts state that the Khivans have unsuccessfully attempted to incite the Khirgese to revolt.—Mr. Goschen has presented the Navy Estimates.—In the House of Commons last night, Mr. Grant Duff, replying to Lord Cecil as to why the Native troops in India were not armed with breech-loaders, said that the Enfield rifle was quite sufficient, because it was more powerful than any arm that was likely to be employed against it in India.—The press and the public are strongly supporting Mr. Plimsoll's efforts to obtain legislation against unseaworthy and overladen ships.—£600,000 of Savings Bank money is to be applied to the Telegraph capital account without the sanction of Parliament.

26th: In the House of Commons last night, Mr. Lowe promised to consider, during the recess, the question of the expediency for an inquiry into the Bank Act, and for giving authority to Government to suspend the Act in case of emergencies.—A telegram from Constantinople states that the British Minister maintains the protest against increased Canal dues, and holds the Porte responsible. Lord Romilly retired yesterday from the Mastership of the Rolls.—The Tashkend Column commenced operations on the 15th instant.—*Obituary:* Doctor William Brydon.—The Agra Bank has declared a dividend of 5 per cent. £48,000 have been reserved for the loss incurred by Messrs. Gledstanes' failure.—The Chartered Bank of India, Australia, and China has declared a dividend of 2½ per cent. after writing off the deficiency and bad debts, including those incurred by Gledstanes' failure.—Mr. Gladstone intimated in the Commons last night that the Geneva award was not payable from the present surplus.—The motion of Mr. Anderson for the appointment of a Royal Commission of Inquiry into the Bank Act was withdrawn at the request of the Government.—Sir Henry Rawlinson has lectured at the Geographical Society regarding Khiva, and he demonstrated the difficulties of a Russian advance.—The Russian newspaper *Golos* says that the only possible issue of the Khivan expedition is a complete and unconditional submission to Russian sway.

Madrid, 26th: A levy *en masse* in the North of Spain against the Carlists has been decided upon. Don Carlos has retired to Geneva and abdicated in favour of his son. There are dissensions amongst the Carlists leaders in Navarre, and three of them have returned to France after disbanding 800 men.

Constantinople, 26th: Turkey has signed a convention empowering foreigners to possess landed property.—The Ottoman Porte has contracted for a loan of fifty millions.

Alexandria, 26th: Steamers waiting to pass the Canal are being detained by the grounding of the S. S. *India*.

St. Petersburg, 26th: The Orenburg column has reached Fort Emba.

London, 27th: The second reading of Mr. Morgan's Burial Bill has been carried in the Commons by 280 against 217 votes. The Government supported and Mr. Disraeli opposed the Bill.—*Obituary:* Count Bernstorff.—At a banquet held at the Mansion House yesterday two hundred Mayors were presenting, including the Mayor of Melbourne. All the Ministers and Ambassadors were also present. Mr. Gladstone, replying to the Lord Mayor, who advocated increased municipal privileges, expressed his willingness to concede consistently to his public duties. He said he was not ashamed of his recent fall or recovery, and that the principle of a National Irish University was indestructible.—The Livingstone expedition left Congo on the 10th February.—The Ashantees are approaching Cape Coast Castle.

PASSENGERS SAILED.

Per P. and O. Str. *Hydaspes, March 24th:*

For Southampton.—Mr. and Mrs. M. Smith and 3 children; Lieut.-Col. and Mrs. Ogilvie and child; Mrs. Moyle; Capt. and Mrs. Hartsborne; Major Smith; Major M. G. Smith; Col. and Mrs. Binny and 3 infants; Mrs. Mackay and 3 children; Mrs. Anstruther and 3 children; Mrs. Chorone and infant; Mr. W. C. Gater; Capt. Hodgson; Mr. Baily; Mr. J. W. Carey; and Mr. S. Lawry and friend.

For Brindisi.—Lieut. Firebrace, R. E.; Mr. W. Hay; Mr. and Mrs. Girdlestone; Capt. and Mrs. M. P. Ricketts; Major and Mrs. Packe; Mr. McKerrell; Mr. Sherritt; Mr. Walter Scott; Mr. Edwyn; Col. and Mrs. Stewart; Mr. J. R. Hemson, a gentleman; Mr. W. H. Condit; Mr. G. C. Donaldson.

For Venice.—Rev. Dr. and Mrs. Murray Mitchell; Mr. G. C. Whitworth; Major and Mrs. Prendergast, sister and children; Capt. D. J. S. McLeod; Dr. H. M. Cannon; Mr. R. B. Foote; Mr. J. Hanna; Dr. Wakefield; Col. Shortt; Col. Williams; Major Galbraith; and Mr. G. Smythe.

For Suez.—Mr. D. Graham; Major and Mrs. Bayley; Mr. Blackwood; Surgeon and Mrs. Courtney; Mr. Justice Lloyd; Mr. and Mrs. Mackinnon; and Mr. G. A. J. Dunlop.

For Aden.—Major General and Mrs. Huyshe; Major Elliot; Mr. and Mrs. Belesh and 2 children; Mr. Dorabjee Dinshaw; and Mrs. Merwanjee and friends.

Per Str. *Neera, March 26th:*

For Liverpool.—Rev. Mr. Woodside, Mrs. Woodside and 7 children; Miss Woodside; Colonel Strangways; Mrs. Newton and 2 children; Mr. Doyle; Colonel and Mrs. Maxwell Johnstone and 2 children; Mr. Watson; Rev. Mr. Barr, Mrs. Barr and 6 children; Mr. Stanley Tytler; Mrs. Beattie and 5 children; Mr. Kirk; Mr. Waddell; Serjeant Cloating; Corporal Geo. Brown; Corporal Martindale; Private Fyfe; Mr. Thomas Brown; Mr. William Gibb; Mr. J. Taylor; Mr. James Jackson; and Mr. W. McKay.

For Suez.—Mr. Lushington, 11th Hussars.

PASSENGERS ARRIVED.

Per P. and O. Str. *Cathay, 26th:*

From Southampton.—Mr. Scott Moncrieff; Mr. and Mrs. Fitzpatrick and 3 children; Mr. and Miss Morrison; Mr. and Mrs. MacRae; Mrs. W. E. Maxwell and 2 children; Colonel Brownlow; Mrs. and Miss Goldney; Mr. W. Atterbury; Mr. W. B. Blennerhasset; Mr. and Mrs. Crichton and infant; Mrs. Henderson; Mr. and Mrs. Broome; Mrs. Langtry; and Mr. E. Young.

From Venice.—Major Fagan; Rev. H. Hubbard; Mr. Y. Westland; Mrs. Colonel Burne; Colonel W. Shewell; Major Champain; Rev. Father Ambrogio; and Mrs. L. Chapman.

From Brindisi.—Mr. and Mrs. Logan; Major Pedler; and Mr. T. G. Horsfall.

From Suez.—Mr. H. Goodrich and Monsr. Hackquit.

Per Str. *Asia, March 27th:*

From Genoa.—Mr. Syed Amir Ali; Colonel and Mrs. Bacon and child; Dr. Irving and family; Mr. Seringe; Mr. W. Duthoit, B.C.S., Mrs. Duthoit; Mr. Young; Mr. Reed; and Mr. Biscol.

From Leghorn.—Mr. Bonifasi and 3 companions.

From Naples.—Mr. and Mrs. Cirelli and son; and Mr. Giuseppe Antieri.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

DEATHS.

BROWN-CARSWELL—March 14th, on the Sind Frontier, from injuries caused by an explosion whilst blasting a rock in the narrow Pass between Deyra and Sowee Koint, Captain Horace Cowley Brown, Royal Artillery, and Assistant-Surgeon James S. Carswell, 3rd Regt. Sind Horse.

RODGIE—March 20th, at Jerusalem, Palestine, of dysentery, William Rodgie, Esq., Liquidator, Bank of Bombay.

STEWART—March 23rd, at Mahim Fort, of bronchitis, Wilfrid Charles, infant son of Charles and Mary Stewart, aged 3 months and 25 days.

WHITTAKER—March 22nd, Margaret Isabel Rachael, only child of W. W. and M. A. Whittaker, aged 15 months.

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